

THE FIELD AFAR

DEVOTED TO THE INTEREST OF CATHOLIC FOREIGN MISSIONS

"DILIGENTIBUS DEUM, OMNIA COOPERANTUR
IN BONUM."—Rom. viii. 28.



"TO THOSE WHO LOVE GOD, ALL THINGS
WORK TOGETHER FOR GOOD."

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ARE THEY JESUITS?

Newly-Ordained Native Priests of the Shang-hai, China, Mission, with two Europeans, Fr. De Michaelis and Fr. Savio.

(*Photograph sent by Rev. M. Kennelly, S.J.*)

Our Post Office is**HAWTHORNE, N. Y.****to which all communications intended for this paper, or for the Foreign Mission Society, should be sent.****Make orders payable to the Rev. James A. Walsh.****THE FIELD AFAR is the organ of the Catholic Foreign Mission Society of America (Inc.)**

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Always give the name of the Postoffice to which you wish to have your paper sent.

THE Directors of the Catholic Foreign Mission Society of America desire to express their gratitude to the many Catholic papers which have made known to their readers, its official organ, *The Field Afar*.

* *

AT the closing exercises of the Cathedral College of New York, His Eminence Cardinal Farley, dwelt at length on the foreign mission idea.

The occasion of his comment rose from the fact that two of the graduates had made known their intention to enter the new Seminary, and his Eminence, expressing his satisfaction, said that while the Archdiocese could make good use of all the vocations, he was perfectly willing to divide his forces for God's sake and for the sake of those who to-day are sitting in the shadow of death.

His Eminence added that, in his belief, the example of these two aspirants would react on the entire student body and would be an inspiration to many youths to consecrate their lives to God's service, either at home or among the heathen.

He welcomed with open arms the establishment of a National Seminary for Foreign Missions, and was especially pleased to feel that its centre had been placed within the confines of his Archdiocese, thus bringing a special blessing to his own works.

* *

THAT the United States will have a strong and probably the strongest influence on the new Republic of China is pretty well understood by those who know best its present leaders.

That American prestige is just now almost exclusively in the hands of

Protestants, we need hardly emphasize in these columns.

It is not too late for the Catholic Church of America to secure an advantage which might before now have been ours, but which, because of our many home pre-occupations, has not been acquired.

But we are not a day too soon in our preparation to bring about a very much needed change of mind in China towards the kind of Christian faith that thrives best in America; and while we guard the flock at home we must furnish scouts, soldiers and ammunition for the 'battle beyond the frontiers.'

One need—and a vital one—has been recently suggested to us by a faithful and well educated Chinaman, a Catholic from Canton, who, with his wife and children, resides here.

This gentleman, whose brother, also a Catholic, is an official in the new government, says that our present greatest handicap, at least in his province, is the lack of Chinese Catholics who have had the advantages of a higher education, that would fit them for commercial, professional or official life.

The Catholics, though comparatively numerous in his city, are all poor,—most of them miserably so, and unable to educate their sons. This condition will keep them constantly out of the spheres of influence, unless it can be changed.

If it were possible to bring to the United States every year a number of promising boys from 13 to 18 years of age, (young enough to learn English well,) to train these boys in Catholic schools and colleges, and send them back to their country thus well-informed—great good could be effected, the greater because the education of these youths would be American and their familiarity with our language considerable.

So far as we know there are few, if any Chinese students in our Catholic Colleges, but we believe there is not one of these Colleges, which would not, even though poor, be willing to provide an education for at least one Chinese youth.

Greater are these two other difficulties:

- 1—Board and lodging.
- 2—Passage money.

We are convinced that some of our Boarding-Colleges would help to meet the first difficulty.

As to the second, we can only suggest the need of a *Chinese Student Fund*

that might be gradually accumulated, on which promising youths could draw for passage money and to which, on the assurance of our Chinese friend, (and the Chinese are proverbially honest) these same youths in later years would contribute from China itself.

If there can be found no other agency, *THE FIELD AFAR* will open its columns to such a worthy project, which ought also in time to strengthen, indirectly at least, the labors of American missionaries who, in God's good time will go forth from our Seminary, possibly, if not probably, to China.

* *

THE public press has made known the reason why we cannot announce definitely our future site, and we take the occasion to write a few lines on this subject that our readers may know our position and help us by their prayers to secure speedy justice.

After much searching, we found two very desirable properties in Pocantico Hills, N. Y., not far from the Christian Brothers' Novitiate.

A goodly share of these hills is owned by Mr. John D. Rockefeller, the standard oil magnate, who has established one of his homes there, with extensive golf links, walks and drives.

This fact constituted no objection in our minds to settling on these hills, which are high, dry, sightly and convenient to railway facilities.

On one of the two properties we found a reasonable figure and, after consultation, made an offer to the agents, a Trust Company of New York. The next day we learned that the property had been purchased—after remaining idle for several years—presumably by an agent of wealth.

We then turned our attention to property number two, whose owner seemed most anxious to sell and came down with apparent generosity to a very reasonable price. We drew up an agreement, which both parties signed and paid a small sum of money to bind the bargain.

One condition was admitted which favored us solely. Within a few days, however, the attitude of the vendor changed, an attempt was made to induce us to withdraw, and this was followed by a second transfer, which revealed that the rich man's agent had offered half again as much as we had agreed to pay.

And now the "game is on." Our signed agreement is perfectly clear to every one who has seen it including his Eminence Cardinal Farley and several distinguished attorneys.

But we admit that this is a severe trial, at the present time, for we must provide winter accommodations for many more than our little cottage at Hawthorne can possibly contain.

We have faith enough in American justice to believe that the property which it is our right to secure will pass into our hands; but the law works slowly, hence our call for prayers.

* *

BURSES NUMBER TWO AND THREE.

It was a red-letter day—capital letters at that—Monday, June 24, when our mail-bag disgorged in a flutter of envelopes two innocent looking missives, which together contained *eleven thousand dollars*, for two burses.

One was expected. It came, with the usual request that no publicity be given, from a business man in Massachusetts, who desires to be listed simply as a donor from Brockton. The Burse will be applied as a family Memorial in honor of the Sacred Heart.

The second check arrived from the Middle West and registered a thousand dollars more than the regular Burse offering of five thousand dollars. This latter came through the Very Rev. J. J. Dunn, the New York Diocesan Director of the Society for the Propagation of the Faith, to whom the sender wrote:—

"It is a secret. I wish to give that Burse for the Foreign Missions but I desire to withhold my name for the present. Do not give my name or city to the public. I am especially averse to having my name known but I think the giving of the Burse should be publicly announced, to show that the new work is advancing and to stimulate others to give likewise."

Again the secret alms, twice blessed by God!

We know that many interested readers, priests on the mission and at home, consecrated women and faithful laity will offer a prayer for these founders, who certainly will not be forgotten by our Society.

* *

HEAVY LOSSES IN THE SHANGHAI MISSION.

MANY losses have thinned our ranks in the Shanghai Mission during the past year. At the close of 1911, the number had already reached twelve, of whom ten were priests and two lay brothers. During the six months of the present year, four others—all priests—have been added, making in the space of twelve months a total loss of 16 men.

To replace them numerically was impossible; workers had to be withdrawn from less important positions and outposts and transferred to others, and these several had to do duty for two or more men at the time till the Superiors can come to their assistance and send new recruits. Truly it is the case to say "messis multa, operarii autem pauci." We prayed and waited and at last divine Providence has had pity on our needs.

FILLING ANEW THE RANKS.

In the course of April and May, five men started to fill up the vacant places. A recent ordination of new priests has also helped us wonderfully. The ceremony took place on June 13, and on the next day,—Feast of the Sacred Heart,—all said their first Masses, and begged the Divine Heart of our Lord to bless their ministry among the Chinese. The newly ordained comprise two home Jesuits, Fathers de Michaelis and Savio, both Italians, and seven native Chinese. The names of the Chinese are Hoang, Sieh, Chu, Chang, Yao and Sii, the two latter twin brothers. Father Chu has an uncle a Jesuit. The uncle and the nephew had the privilege of celebrating Mass in their own home, and it was a touching spectacle to see the family and friends, who thronged to the chapel to assist at the holy sacrifice and receive Communion at their hands. A picture of the group has been taken and I forward you a copy, which I hope will grace THE FIELD AFAR. All the Chinese, except one, have donned the clerical dress on this occasion, and will in accordance with the wishes of Propaganda, wear it henceforward out on the mission. On June 22, the seven Chinese priests left for their different stations.

The Seminary for the native clergy is very prosperous at present, and promises to help us wonderfully in the future work of the Mission. Students in theology number six, in philosophy eight, in rhetoric and poetry ten, while a batch of seventy-five others tug hard at Latin elements in the Sicawei College. This college acts as a feeder to the Seminary, and with its well equipped system of education, provides an excellent and select number of subjects for the ministry.

SPLENDID OPPORTUNITY FOR AMERICAN FOREIGN MISSIONS.

After years of patient sowing, China is nowadays more and more ready for the gospel. The New Republic

promises to grant greater facilities for spreading the Truth than the Manchus did. The great need is of competent and zealous men. The persecution in France is already affecting the supply of priests from that country.

The field out here in China would doubtless offer a splendid opportunity for American Foreign Missions.

The new Republic promises more liberty than in the past, and there are fine openings to-day in three or four provinces where English-speaking missionaries are especially needed.

We follow with anxious gaze the great and generous institution now beginning in the United States and we pray God to bless its growth.

* *

AMONG other gracious words received from the clergy of New England in response to a recent appeal for Associate Subscriptions, we present to our readers the following:

"I am only too happy to give your noble project a little lift. You may enroll me as an Associate Subscriber, and I hope in a short time to do more for you—among other things, I hope to send men to the Foreign Mission Seminary."

Sincerely yours, _____

* *

A PENNSYLVANIA priest, sending his Associate Subscription for THE FIELD AFAR, manifests his spirit in the following lines:—

Annually I donate a little something to all our Mission Societies, and when the time comes to make these remittances I will not forget you. I will also put you down in my will and last testament for whatever I can afford to give.

Wishing you God's blessing, and all success in your undertaking, I beg to remain

Sincerely in Xto.

* *

TRIBUTES.

THAT I am entirely in favor of the Foreign Mission Seminary, you are already aware. I promise hearty co-operation.

*MATTHEW HARKINS,
Bp. of Providence.

* *

A PRIEST of the Congregation of the Holy Ghost, who has himself had experience on the mission field, wrote lately, referring to THE FIELD AFAR:

"I read it from cover to cover and passed it to the novices who are devouring it at present. It is inspiring and will I am sure help to form in their hearts a love for abandoned souls and a desire for the missionary labors."

FROM other priests we quote:

"May the Lord prosper you and your band in the great work, and bless your every endeavor."

REV. J. D., Brooklyn, N. Y.

God bless your new work and let America, which owes so much to France, follow in the steps of that fine country in sending missionaries to all parts of the world.

(Signed) E. GODIN.

Having seen an account of your incipient work in the Chicago New World, I showed it to one of my parishioners, and the good lady asked me to forward you the enclosed offering. May God bless your noble undertaking, and may the Pentecost Spirit dwell upon the new work and all the workers.

With all good wishes of the approaching Holy Season of joy, I am, dear Father,

Yours sincerely in Christ,

(Signed) H. J. H.

I received your letter and a copy of THE FIELD AFAR. I read them both with a great deal of interest. Your work is a truly noble one and by its very nature has God's blessing. In offering an opportunity of contributing towards its advancement you grant the privilege of sharing in this blessing. Hence I beg to enclose a cheque for fifty dollars which you may, if you will, apply to a bourse in honor of Blessed Théophane Vénard.

Wishing you every success in your noble undertaking and an abundance of heavenly favors,

Believe me,

Yours sincerely in Xt.,

J. J. O', Brooklyn, N. Y.

Please find a money order for thirty-three dollars and fifty cents for THE FIELD AFAR. I send you the names of Thirty-one Associate Subscribers and three ordinary ones. I will send you some more later on. Please send THE FIELD AFAR to these addresses as soon as possible. Also send me 25 sample copies.

With all good wishes, I am

Sincerely yours in Christ.

THE following letter from Bishop Granjon of Tucson, Arizona, is a splendid apology for the foreign missions and cannot fail to effect much good. We commend it to the special attention of our readers:

BISHOP'S HOUSE,
TUCSON, ARIZONA.

March 25, 1912.

The cause of the foreign missions has always had my most earnest sympathy. Every effort in that direction should have, in my opinion, the approval and encouragement of both clergy and laity in these United States. It is most gratifying to learn that the Church in America, well able indeed to do her share in the Propagation of the Faith abroad, is at last awakening to a sense of her duty in this respect, and preparing to join all the other nations in the world, long since at work in the foreign field.

We ask prayers for the fuller development of a missionary spirit in this country, a goodly number of vocations, and benefactors, sufficient to start and to sustain this much-needed enterprise for God and souls.

Catholic Hearts are Open.

In every corner of the world American Protestant sects maintain missionaries. That the zeal of the children of the true Faith should be less, seems unlikely. In fact, my own personal experience is that our Catholic people are at heart quite open to broad impulses of altruistic generosity, and perfectly willing to look beyond the lines of the parochial horizon, and readily responsive to noble ideals of unselfishness, whenever Pastors of truly Catholic instincts earnestly hold up such ideals before their flocks.

The Real Task.

The real task lies in winning over the hearts of our venerable clergy. The moment our fellow-priests, otherwise zealous and fervently anxious for the welfare and advancement of Mother Church, begin to enlarge their views, and to fully realize that the preservation of the Faith at home is only half of the God-given mission of the Church on earth, and that the duty of announcing the Gospel to the whole world devolves upon no two or three particular nationalities or countries, but to all alike, on that day the cause of the American Catholic Foreign Missions will have been won in this land; for the laity will respond at once; indeed they are only waiting for the word; and well do they know that the home Church will not suffer for it, but rather acquire superadded vitality and renewed fervor. Then, such un-Christianlike expressions as these: "The foreign mission idea is unbusinesslike; it is sheer sentimentality; we need all our money and men at home; let the heathen take care of themselves," will cease to jar upon the ear. Then Christendom, the world over, will cease to wonder, what ails the Catholic Church in America, of which so much is said and so little seen?

A Too Old Task.

The excuse that "there is enough to do at home," at no time adequate or generous, may have had a semblance of fairness in early days, which cannot be sincerely alleged any longer. It would be a sad commentary on our boasted civilization and spirit of Catholicity, if this country in the midst of her prosperity and religious liberty should continue to remain unconcerned as to the interests of Mother Church abroad, and to let the other Catholic countries, less favored, and some of them in the throes of religious persecution, carry the entire burden of the foreign apostolate.

True Faith Must Spread.

A Church may be rich in numbers and in resources, in big buildings and in gorgeous functions; it is great, glorious, admirable, at the bar of the world, of History, and of God, only in proportion as it reaches out and expands, making its influence felt throughout the world, spreading on alien lands, like a prince magnificent, the boon of its benefactions, giving unto others of the vigor of its vitality, and counting its treasures and blessings as naught, save when shared with the less favored. "Bonum sui diffusivum," according to St. Thomas; and like happiness, like joy, Faith and Religion in a country grow by the giving. No danger of the Church in America suffering a diminution from expansion abroad. Quite the opposite. No country has spread the Faith more than Ireland, and no country has better preserved it. If France, with all her faults, is hopeful still, may this not be considered as God's requital for her unflinching service in the foreign fields?

* Good spreads itself.

A bourse given in memory of the deceased, will enable us to train a valiant soul for the missions, a priest who will take upon himself the obligation of remembering always his benefactor.

Fifty dollars will make you or your departed relative, a sharer in the bourse, which we are forming in honor of our blessed little martyr, Théophane Vénard.

American Activities Needed.

America's political power has come to be felt the world over; her commerce is ubiquitous; young, yet mighty, the attention of both hemispheres is centred upon her. It would appear that the fulness of time is at hand, the season is propitious, the day is come for the Church to take her share, in the world, of these American activities, and to send her messengers to those distant lands where everything American is being made familiar, save, thus far, American Catholicity. And well may the Church at this last day afford to take up the task. While she let the Protestant missionaries get ahead of her, she has been these many years collecting forces, and waxing strong, until, having attained maturity, her time is come to bring forth fruit, and scatter the seed in every clime. Truly, at this stage of our religious growth, to be remiss would be not only a fault, but also a mistake.

Yours sincerely,

(Signed) ✠HENRY GRANJON,
Bp. of Tucson.

* *

THE Novices—pure hearts, souls full of zeal and the spirit of prayer!

It is good to feel that to-day in several novitiates here in the United States, and, we may add in Europe, prayers and Communions are being offered for the progress of our work.

The Community, forty-eight in number, will be most happy to offer a rosary every Friday, and a Holy Communion one Friday in the month for the establishment of the Foreign Mission Seminary.

SR. S.

Noticing the call for prayers in behalf of your grand and holy work, we rejoice that you have chosen Friday as a day of devotion for that intention. For the year 1912 our Community in Manchester, will gladly set aside the third Friday of each month in your favor, offering Holy Communion, Divine Office, rosary, etc.

SR. ST. FRANCIS,

Precious Blood Monastery,
Manchester, N. H.

* *

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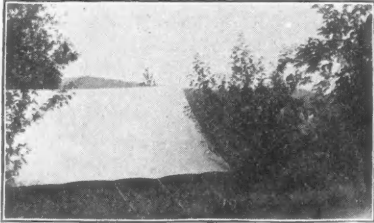
For 100 or more copies to the same address, at 25 cents a year.

AT THE CRADLE.

HAWTHORNE, we are told, means, in the language of flowers, *Hope*. Such it has meant to us, as we watched at the cradle of our "babe" and looked forward to the future.

It has been our Bethlehem which we entered in the bleak December of 1911. Our Nazareth will doubtless be elsewhere but Bethlehem will never be forgotten.

* *



ST. MICHAEL'S CAMP,
The Seminary Annex.

WE know that many of our readers will expect to find in this issue of *THE FIELD AFAR* a definite announcement of our future site.

We are not prepared to make it, but may say that our experience in this direction has been one succession of set-backs or devil-blocks, whichever one prefers to call it.

"Good signs," everybody says, and we believe so ourselves, but we whisper the hope that Mr. Oldboy will soon get tired of following us up on this particular matter and give us a chance to get in under cover of our own roof, for a change.

To effect this, we ask our readers to remember us especially—and, some day, if we can do so without injury to others, we will tell the story of how we found a home.

We shall be tempted to follow it up with a chapter on 'Cooks that passed us by'—and to illustrate our present quarters with photographs of the bathing establishment,—out-door, of necessity,—and our army-tent annex which no descendant of a Flatbush mosquito has ever dared to enter, even to meet an old friend of his father.

We can say much that is good of Hawthorne, though, as it looks now, we shall establish our permanent center elsewhere, but one of our best recommendations is its mosquitoless air,—and its truly fine hill-views.

Come what will, however, we are advancing always and looking forward to the real beginning of our Seminary work in September. Our faculty is being organized, our aspirants making remote preparation and all concerned ready to give themselves

the necessary discomforts of temporary quarters or an unfinished home.

All this will be good, for common privations strengthen the spirit of a Society and bind its members together more firmly.

* *

LADY BOUNTIFUL she certainly is, and at this writing we don't even know her name, but God does. So what difference does it make to her?

Monsignor Dunn, New York's zealous Propagation of Faith Director, made known to her the purpose and condition of our work. And the result was,—a check for one thousand dollars.

Nor was this all.

That same day a long bill of pantry supplies jumped out of a suspected envelope. It was a shock because we had just cleared a well-filled slate a few days before.

The 'high cost' alarm was sounding and we began to think of discharging John and his dog, so as to lighten our burden when we noticed that there were no prices marked on this long list which included all sorts of things from prunes up to sardines and down to *Boston Baked Beans*.

Then we discovered that Lady Bountiful had been shopping for us, and that to her we owed this welcome and generous supply.

"Another Lady Herbert,"—one of our confrères suggested, and as we thought of her to whom the Mill Hill Foreign Missions owed so much, we were thankful that on this side of the water there were hearts well disposed and generous like that of Lady Herbert, whose bounty merited for her the loving title, *Mother of Mill Hill*.

* *

TO E. F. M., who gives no address, we desire to acknowledge five Mass intentions for the souls in purgatory.

* *

THE type of Catholic youth best fitted for the foreign missions is found in him who, in joining this work for souls, must make a real sacrifice.

* *

AFRIEND has sent us *The Chimes* from the Cathedral College, N. Y., and marked a few passages.

Under the title *Among Ourselves*, we read that two of the graduates, who are mentioned by name, wish to state:

(1) That they are not being sent to the Foreign mission Seminary as an advance guard to pull the weeds and put the grounds in order;

(2) That they will not be compelled to rise at 3.45 a.m.; they will not rise until 4 a.m.;

(3) That they believe a queue and beard should be a part of every scholar's equipment.

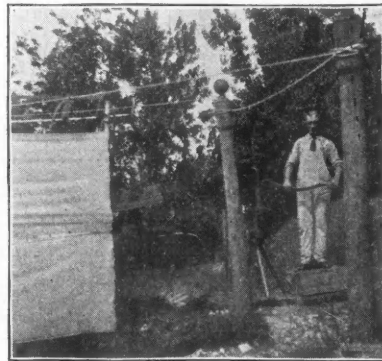
And so the American 'jolly' has started on our pioneers. Good! It won't hurt them. If it does, their beards will never grow very long; which reminds us that we learned recently of a missionary in Kwangtung who, for convenience sake, is often forced to tuck his beard into his coat pocket, but he is a Frenchman and our aspirants Celt and Saxon, respectively.

The Cathedral College Alumni must give up all hope, however, of seeing two of their number with queues. That custom is obsolete and the *Chimes* Editor should wake a little earlier himself and keep up to the times.

* *

AMONG the duties assigned to students at the Paris Mission House, is that of hair-cutting,—a difficult operation in some cases for both operator and victim.

In the student-body of the same Seminary, there is a holy emulation for tasks considered elsewhere irksome or demeaning. A special office was created by Blessed Théophane Vénard when he was a student at this Seminary. It regarded the most menial service in



AT THE SIGN OF THE PUMP.

"John," administering a Foreign Mission Bath at Hawthorne. (Bathing establishment at the left.)

the house, one which up to then had been placed in the hands of a paid man-servant with limited capacity and hardened physique.

To-day the office is sought as a privilege and the incumbent is entitled to occupy the young martyr's room.

* *

Send one dollar and become an Associate-Subscriber to *The Field Afar*, sharing in all the works of the new Catholic Foreign Mission Society of America.

Our Address: **HAWTHORNE, N. Y.**

THE GLEANER'S COLUMN.

[Prepared for THE FIELD AFAR by a recent alumnus of the Paris Seminary, now in the land of the Hindus.]

Friend, believe in *principles*, but seldom in their *application* to a given case. The world, especially the world of souls, more especially the world of mission-souls, is essentially the kingdom of the Half-and-Half. God only IS.

Qui habet aures.

The ears are mightier than the tongue. Very few people care whether you can speak well and of interesting things; but if you can listen with intelligence (not, however, greater than the speaker's) and with encouragement (but not in a patronizing voice) you will please every one, except, perhaps, such as have the same gift as yourself. This applies alike to social recreation and to apostolic work: let the other person do the talking; you can generally listen him into the truth.

* *

EAST INDIAN CORN.

Both hands outstretched, tears in his eyes and in his voice, came the native beggar with his tale of slow starvation. The missionary was touched, sent a boy for change, gave an alms and retired.

"Where did you get that dollar changed this morning?" (at the next meeting). "Why, that old beggar changed it for me, Father!"—"Oh!"

Of course the fire might not have destroyed just the one street where there was every species of disorder and of devilry in practise. But then it did. And so next day a few restless consciences began removing all their goods into the Church enclosure, to the complete astonishment of the priest.

"What are you doing that for?"

"They say it will break out again to-night!"

"Nonsense!"

"Why, Father?"

"Haven't I come back? How could the fire break out again? Yesterday I was away, but to-day there is no possible danger; I guarantee it won't break out."

"Go back, go back, there. The Father says it won't break out again. No, of course it won't!" Let there be peace—and peace was.

When it is *very* hot, and not one breath of air, there is always a last resource to raise the wind; remember you are in India, the land of all perversity—and *try to light a lamp.*

* *

"There, in that abode of God's elect, I shall see what the eyes of man cannot imagine; hear harmonies which his ear cannot dream of now, enjoy a happiness which it has never entered into his heart even to conceive."

SITIO.*

The motley crowd hath roared its fill of hate

It purreth now:

Some subtle tact of presence uncreate

Clouds every brow.

Wailing as of a wind-storm sadly fills

The breathless air;

Night broods unchallenged on the mid-day hills

And earth's despair.

All eyes are drawn to One who, raised on high,

Is near to death;

His lips are blood-besmeared, and piteously

Labour for breath—

Painfully now they meet; the whispers all

Are held in haste:—

"I thirst!"—quick with lethargic gall and

vinegar they fly him . . .

Lo! He will not taste.

"I thirst!" How could they guess that thirst divine

Who felt it not?

How can we feel it not, or how decline

To share His lot,

We, other Christs, whose likeness must be tried

In every part?

That thirst descended from the Crucified

To Mary's heart,

With one sad, longing, all-embracing look

O'er time and space,

Which Mary read in her sole, life-long Book,

In her Son's face.

Her heart to His a perfect echo beat,

And, in its turn,

Taught His Apostles how that parching heat

Through endless agony to martyrdom can

burn.

* I thirst.

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That thirst to slake—the Twelve rejoicing
braved unsparingly.
Till, passing hence, they sowed the ruby seed
of their own blood,
And reaped successors who that heavenly
greed had understood.
On, thence, and on has come their legacy of
thirst. Today
We spurn, as they, our home, our liberty . . .
If so we may,
Our life! And why? Our thirst for labor,
pain
And death consoles
The thirsting Saviour. Who could ease retain
When toil can quench the thirst of God—
The thirst for souls.

THOMAS GAVAN DUFFY.



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CATHOLIC MISSIONS IN INDIA.

(From a map prepared for the Madras Catholic Directory.—Keep it for reference.)

IN A GARDEN.

By MARY J. ROGERS, A.B.

IN a great, low, rambling house, lying in a nook among the hills of faraway China, lived little White Flower. One spring day the gentle breezes called to her to come out in the sunshine and play, but she did not heed them, for, seated on a low stool before a golden idol, she was repeating for the tenth time this offering to the great god of China—

Confucius! Confucius!

Great indeed art thou, O Confucius!

Before thee

None like unto thee;

After thee

None equal to thee.

Confucius! Confucius!

Great art thou, O Confucius!

It was a hard penance for the child, especially when she didn't understand what it was all about, and the tired head dropped between restless hands and the soft brown eyes closed.

Only a few hours before, her father, a wealthy Chinese merchant, returning from his office, had found her alone on the street walking in the direction of the city.

Now you must know that girls of the well-to-do class in China do not go about freely as you do. They are like caged birds, the walls of their gardens shutting them in from the noise and roughness of the world without. Though she had never before been outside her own wonderful garden alone, White Flower was far more fortunate than most of her Chinese sisters. She was an only child and motherless, and Mr. Wang, a man of keen intelligence, bestowed on his daughter an unusual affection—for girls are not very popular in China. Her feet had not been bound; he himself had taught her to read; and it was his pleasure to adorn her with the daintiest of garments and ornaments. This affection was lavishly returned and though only fourteen and very small for her age, White Flower had already begun to be mistress of the home.

Is it any wonder that Mr. Wang fairly snatched the little one in his great strong arms and hurried into the courtyard of his house, fearful lest the same evil spirit that had led her beyond the walls would take her from him again!

There in the garden the story was soon told. She had meant no wrong. Therèse, the nurse who had been like a mother to her, had told wonderful stories of a little child called Jesus, the Son of the One true God, and of Mary His Mother.

"Therèse says Jesus is everywhere," sobbed the child. "I have hunted for

Him day after day in my garden, and this morning, when the great white lily opened and he was not there, I thought I must seek Him outside."

The merchant's face darkened and angry words rose to his lips. He too, had heard of this Jesus. Had not his fathers, whom he worshipped daily, persecuted the followers of Christ! Did not this Jesus teach that the gods of China are false and try to set up His own image in the temples! And to think that his child—his White Flower, had even gone in search of this despised deity! After all, the child was not to blame. She was young and only a girl and he had not bothered to instruct her in religious matters. The strange fancy would soon pass, the very fact that she had not found Jesus being the best argument that Therèse had lied to her.

Therèse! How he hated the name! She was the evil spirit of the house! Why had he not asked about her religion when she came to them at his wife's death, through a friend at the French legation, instead of accepting her queer foreign name without question? His anger rose again. Therèse was a traitor. She had brought the wrath of the gods on his house. How he would make her suffer!

Terrified by her father's strange mood, White Flower had fled to her room to read the offering of Confucius as he had ordered, while he set out to make peace, if possible, with his gods.

Unconscious of the confusion her story created in the house the child slept on and dreamed. A happy smile played over the gentle face and her arms were outstretched when a familiar gentle tapping awakened her.

"Oh, Therèse!" she cried, running to meet the nurse, "Mary has just brought Jesus to me! She placed Him in my arms and—"

The joyous voice was hushed. There was no answering smile on the loved face. It was pale and drawn with suffering.

"Are you ill, my Therèse? What has happened?"

With difficulty the old nurse bared her shoulders and showed the bruised flesh and cruel marks of the angry blows. Then she spoke hurriedly, for the visit was a stolen one. "They have flogged me for loving Christ and teaching His word, even as He was scourged for love of you and me. Do not be angry with your father. He does not understand, nor does he know that it is sweet to suffer for Christ. But my heart is heavy for I must leave you to others, who will try to teach you the religion of your house. Do not forget what I have

told you. Mary will be your mother now and if you pray to her she will watch over you. Wear this in her honor." She placed a medal about the child's neck, and with a whispered blessing disappeared.

It was only then that White Flower grasped the meaning of the words. Therèse who loved her and had cared for her, had been beaten and sent away. She rushed to the window to call her back, but it was too late. In the deepening twilight she watched the faithful friend slowly and painfully wend her way through the winding, flower-bordered path.

Out of the darkness a great light came and filled the soul of this chosen child. She loved Christ! She could not recall the time when he had not been her playmate as she roved through the garden. Together they had found the first spring flowers; together they watched the birds and butterflies come and go. Her pure childish heart had unknowingly become a living temple for the Divine Infant, whose suffering she was just beginning to share.

The odor of incense and the drowsy chant of voices filled the house.

Without a thought of the convention which forbids a Chinese girl to appear before men unless at her parent's wish, White Flower ran to the great room where her father and several priests from the temple were worshipping at the feet of a great bronze statue veiled in clouds of incense. They were making offerings to the jealous gods and purifying the house from the stain which the Christian Therèse had brought upon it.

All eyes turned on her as she reverently bowed before her father. Strengthened by an unseen power she arose and fearlessly reproached them all for their merciless treatment of Therèse, and added simply, "My God would never have let you be so cruel. You have sent Therèse away, but you cannot take Him." She went back quickly to her room to weep for Therèse and to wonder if her father, who had always been so gentle and kind, would beat her, too, for loving Christ. She was very much afraid for she was only a child, and the sleep which finally came was troubled and restless.

The pagan priests were not displeased at the child's outbreak. It would mean much work and compensation for them. Mr. Wang, however, was overcome with anger and surprise. Could this outspoken, rebellious child be the shy, modest, little daughter he had sheltered so carefully! Why had this evil fallen on him! Her God!

His child a follower of *Christ*. Never! Rather would he see her dead a thousand times! Something must be done immediately. The priests were anxious to have her given to the temple of Confucius to help with the worship offered to idols and thus atone for her sins. A happier thought and one which settled all doubts in the father's mind was to hasten the child's marriage.

According to Chinese custom, Mr. Wang had promised White Flower when she was a baby, to the son of a neighboring mandarin. The fact that she had never seen him made no difference at all. Once married she would follow her husband's will, and the interests of her new life would crowd out this Christian nonsense. With a light heart he made known his wish, and preparations for the wedding began.

Every day articles for her trousseau came—beautiful embroidered dresses of bright satin and silk, wonderfully exquisite little shoes, jewels, gold and silver finger rings, bracelets and ornaments that would have delighted the heart of any girl. And there were great red boxes in which the finery would be taken to her new home.

Always obedient, White Flower accepted her father's decision without a murmur. It was the way every proper Chinese girl is married. Why did her whole being turn against it? Over and over she repeated the little prayers Therèse had taught her, and begged Mary, her mother, to save her from something she did not understand but feared. Idly she looked over her pretty clothes. Her thoughts were far away. Only the brown eyes full of pleading and grief told of the tumult in her soul.

* * * * *

Not once did she fail in her duty. Every day as the gate swung open she was there to meet her father, but no longer was she his "butterfly" his "humming-bird," flitting through the garden happy and care-free as they. The change made his heart sad. The doctors said she grieved for Therèse, but to have her back meant the return of the old influence. Torn between love for his child and what he considered duty towards his religion, Mr. Wang tried to content himself with the belief that the wedding would make everything right.

At last there came a day when she was not at the gate. He found her pale and weak on her little cot, and a glance at the frail body and the spiritual face told him that there would be no wedding. Tenderly he carried her into the garden where great wild roses, crimson azaleas and bushes of red fire

burned among ferns and green branches, and swallow-tailed butterflies whirled over the flowers and under the tree-tops. It was like a wild garden in fairyland and White Flower was happy to be there so snug and comfortable in her father's arms.

And then the best thing of all happened. It had hurt her to displease her father and she had prayed very hard that in some way he would come to know why she loved the God he hated. She was sure that if he once knew about Jesus he would love Him too, and there would be no more misunderstanding, and she would never have to go away to a strange house, but would stay with him and be his little girl forever. All the weariness vanished and the gladness of the old days came back as he said, with love in his voice:

"Tell me, my little Flower, of this strange God who is calling you away from me." It was the answer to her prayer, and in her sweet way, with the faith of childhood, she told him the stories Therèse had taught her, of the joys and sorrows of Jesus and Mary.

This was the first of many happy days in the great garden, and the old tales were repeated again and again. Was the light beginning to break for Mr. Wang? Certainly this Christ was not as he had imagined; His teachings were gentle and just and He had suffered much because He loved all men.

But the summer days did not bring health to the sick child, and when the fifteenth of August came, in despair and sorrow Mr. Wang set out to find Therèse in the hope that she might save his treasure. It was Mary who led the old nurse, wholly ignorant of White Flower's condition, to the garden gate, confident that on this great feast day she would in some way see the child for whom her heart longed. How happy Mr. Wang was to find her at his very door, sure that she would succeed where the others had failed. But this was not God's plan.

As they went along he told her the whole story, blaming himself for all that had happened. The moment they entered the room Therèse saw that White Flower was fast fading, that the end was near.

"I knew you would come," the child murmured. The poor father stood apart, alone in his grief, for he could not share the joy of these gentle souls as the faithful nurse poured the waters of baptism on the weary little head.

"Father," the happy child called. He bent low over her "I shall be waiting for you. Therèse will show you the way."

Blessed Venard's Statue

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He who visits the field afar, either in person or in spirit, by his offering for souls, imitates Mary, who brought Christ to Elizabeth. To such a generous heart may we attribute the sanctification of many a John.

"I will try to follow," he answered.

And like incense the fragrance of roses and honeysuckle filled the room as this pure soul went to its Maker.

Mr. Wang kept his word. He was instructed by a missionary who had the joy of receiving him and his entire household into the true fold.

China is a great garden rich with souls as lovely as this little Flower's. God wants them all and He has left the task of gathering them to you and to me. We can help with our prayers and alms those whom He calls to this work, and if we pray hard enough, He may even give us the grace to harvest with our own hands these flowers in fields afar.

* *

SIGNIFICANT

THE principal business man in one of the interior towns of China was talking recently with a young priest and, in the course of the conversation, suddenly asked:

"If America and England are entirely Protestant, how does it happen that the director of your College here is an American?"

* *

The United States, with its 12 to 15 million Catholics, ought to stand in the forefront of Catholic missionary enterprise. In India we have plenty of *American Missions*, but alas! they are those of our separated brethren.

JAFFINA (CEYLON), *Catholic Guardian*.

* *

Don't let the field afar be a field too far to attract your sympathy. Keep a world-wide heart.

* *

A WAY OF HELPING FOR ALL WHO WILL.

There are no poor in God's great cause, Each heart, in earnest, has its wealth; The ill have silvers for His Palm As well as they who know but health.

The gold of "Aves" who has not? Unloosen now thy spirit's string, And spend thy purse upon thy Friend Whose love's above imagining.

—MARY ALLEGRA GALLAGHER.

AMERICAN APOSTLES.

A SPECIAL letter that will interest our readers is one to Fr. Fraser from Fr. Galvin, an Irish priest, who accompanied Fr. Fraser from Brooklyn to the Orient, and is now stationed at Hangchow.

Fr. Galvin writes a word of sympathy for Fr. Fraser, who is learning a new dialect, and gives the following account of himself:—

"Chinese has been called the 'lingua diabolica.' Well, I won't make any comments.

You are wondering how I am making out. Taking everything into account, pretty well. I am studying very hard, never so hard before. I know somewhere about 2000 words, know the catechism and about 50 pages of a phrase book and can speak a little, of course in a very halting fashion.

Just now Tsen Kung came in and we had a 'Chinese chat' about you. I gave him the substance of your letter as well as I could in Chinese. Sometimes I can speak well, sometimes *per ho*. I think I have overcome most of the difficulties now. Of course there are some yet to come but it won't be such a hard struggle as I have had for the past two months. It seems to me the main thing in Chinese is to know *words, words*; the construction of the sentences must be learned by practice.

One of the students in the Seminary gives me about an hour a day and one of the servants who speaks Hangchow *wa* perfectly, gives me about two hours a day. Of course he doesn't know Latin, but with the help of the dictionary you sent, we get on very well. I think in about two months more I shall be able to speak fairly well, though you can never be sure of anything in Chinese.

I am very happy here, and everyone has been more than kind. The Bishop is a splendid man.

I suppose you know by this time that Bishop Reynaud has left Shaohing. Probably he could not stand the strain. He stopped here on his way to Shanghai and looked very bad.

I wrote an appeal to Maynooth. I had a letter from Fr. — in which he said, 'Some of us may follow you to China.'

There are 500 children in orphanages here; Bishop Faveau says most of the orphanages in the diocese are closed.

My beard is growing at a terrible rate. Fr. Ibaruthy, who called here on his way to Shaohing, said, 'It will soon be under the table.'

Now I have thrown all the news together. You will, I hope, excuse everything."

* *

WE have one regret in our present consoling work. We are not now in a position to supply as formerly the material needs of our friends in THE FIELD.

We are doing what we can, sending out a few hundred dollars a month, but we hope some day to do more. A missionary's gratitude and prayer are precious returns, especially when the assurance of such comes from those whom we know.

Bishop Foley's good letter illustrates what we mean:

I was delighted to receive your two letters of the 13th and 14th of February, respectively, the latter enclosing check for \$100.00. I thank you most sincerely for this handsome gift and can assure you that it will be put to immediate and effective use.

I have just returned from a five weeks' pastoral visitation, during which time I saw nothing but one unroofed church and rectory after another, all along the line of the parishes. One is at first disheartened and then after seeing so many total or partial wrecks of buildings, one grows hardened as if it were a matter of course, like all other "costumbres," or customs of the Islands. The people are poor and the little money they get once a year from the sale of their tobacco crop is gone in a jiffy to the merchants who have been advancing them food and clothing for the preceding year. Besides, they have never been trained to give anything to the support of the church as the government supported



'GETTING A 'LAP' ON THE BISHOP.

From a photograph snapped in 'Too-gay-garah-o,' Philippines.

the church in the Spanish days. A funny thing happened last Sunday, when we took up a collection in the Cathedral, the first in the history of the Cagayan Valley.

Fr. Killion helped the pastor to take it up and both went around the church with a box. Fr. Killion has been laughing ever since. He told me the people seemed to be dazed and received him more in sorrow than in anger. Some of them mistook the *raison d'être* of the box entirely, and thinking it was the holy water pot, dipped their hands into the pennies with all due reverence and then blessed themselves!

But when a man returns from such a trip and finds letters awaiting him and in these letters words of encouragement and dollars of help, he realizes that all is not lost, and full of hope he goes at it again in nomine Domini.

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There is a great deal to be learned from such a book as the "American Missionary," and the boys who read it with a map, will have a profitable occupation for spare hours—and an enjoyable one. It is not alone a book for boys, however. The girls will want to know about the Sisters' schools in the frozen north; and the grown folks will fully appreciate such a tale of noble endeavor—(The Sacred Heart Review.)

I forgot to tell you in my other letters that when we were in Japan the Fathers of "Les Missions Etrangères" welcomed us cordially in all the cities we visited, and they all spoke of Fr. James Anthony as if he were one of their own. They certainly appreciate the great help you have given them in the past. Many, many thanks for the article you published in THE FIELD AFAR and for the copies you mailed my friends.

Affectionately yours in Domino,
+MAURICE P. FOLEY.

THE writer was staying at St. Joseph's Brixen, in the Austrian Tyrol, a branch of Mill Hill, when a young priest entered. He had just been ordained at Innsprück, and was about to return to his Alpine home for the long-dreamed-of first mass. There he would remain with his relatives for some weeks before departing for his future field of labor—the foreign missions—where, he knew not, but it was to be, so far as he was aware, a life sentence.

The zeal of God's house was consuming him; his thin face showed it. We enjoyed the warmth of his enthusiasm which continued, until, fumbling in his pocket for some papers, he drew out a gilt-edge card, ornamented with a coat of arms and an array of ecclesiastical titles, honorary rather than potential.

This recalled to him an incident which had happened on the train he had just left. The owner of the card, had occupied the compartment with him, and our young friend, in response to a question, had disclosed his future mission. He was somewhat taken aback however when the important personage remarked coldly that there was no need to go to foreign missions since he could save his soul in Austria.

The writer was inquisitive enough to ask the new apostle's answer: "I said to him," he replied simply, "Yes I can save my soul here but the people to whom I am going need a priest to save theirs."

GERMANY AND THE FOREIGN MISSION CAUSE.

BY FRIEDERICH VON LAMA.

[Mr. Von Lama of Rome, Italy is, together with his wife, deeply interested in the subject of Catholic missions.]

To our knowledge, for several years past Mr. Von Lama has helped materially to support at least one priest in the difficult work of converting heathen peoples. He has also prepared articles and books for this cause and is engaged at present on the translation into German of *An American Missionary*.]

IN one of your articles in *THE FIELD AFAR* you spoke about little Holland and what she is doing for the propagation of the Catholic faith in heathen countries, how many vocations she counts for the missionary career, etc.

So far all right. But not far from little Holland there is a bigger country called Germany, with about 23 millions of Catholics, and many a reader might ask: well, and the German Catholics? Do they take their place in the mission-field in proportion to their number? Or is their Catholic mind of that narrow kind, to make them think only about their own country? Do they say perhaps: we have so much to do at home, so many modern heathens to convert, so many churches to build for our diaspora-catholics? No, not at all. I venture to say, they really do fill their place in the missionary army, and if I should be too optimistic, I certainly am right in saying, they will do so in only a few years more. I don't speak of the past, nor do the German Catholics say, we have done in the past this or that.

Nowhere in Germany do we find this turn of mind, although it would be easy to say: we sent to America, when she was a mission-country, many of our German priests; now they are strong enough "over there," let them take our place in other countries. Let me show you then what part we German Catholics take at present in the mission field. I found it in a long article from Fr. Schwager's (S.D.S., Steyl) pen published in No. 41 of the *Allgemeine Rundschau* 1911.

First of all I name the Society of the Holy Infancy, with an income last year of \$283,276,—more than any other country collected. Besides this we have the Lyons Society, the St. Francis Xavier Society, St. Ludwig's Mission Society. They all are collecting funds for the missions abroad. There are, further, many societies with the special purpose, to maintain 28 missionary-colleges, 7 mission-seminaries of religious orders and 12 houses for the training of sisters. These colleges sent last year into the mission field 61 priests, 48 lay brothers and 28 sisters.



WEIGHING A POSSIBLE FUTURE PRESIDENT OF THE CHINESE REPUBLIC.

Many of these institutes are of recent date, so that the number of missionaries will grow considerably in a few years.

In 1910 the following 32 missions were provided by German missionaries:

Asia

Lazarists: Palestine.
Jesuits: Bombay and Poona (India)
Society of the Div. Saviour: Assam (India)
Franciscans: North Shan-tung (China)
Missionaries of the Div. Word (Steyl): South Shan-tung (China)
North West Nippon (Japan),
North West Luçon (Philippines).

Africa

Fathers of the H. Ghost: Bagamoio and Kilimandjaro (German East Africa).
White Fathers: South Nyanza, Unianiembé, Tanganjika (German East Africa).
Benedictines: Dar es Salam (German East Africa).
Missionaries of Marianhill: Natal.
Oblates of the Immac. Conception: German South West Africa.
Oblates of St. Francis of Sales: German South West Africa.
Priests of the S. Heart: Stanley Falls.
Society of Bl. V. Pallotti: Cameroon
Missionaries of the Div. Word (Steyl): Togo.

America

Lazarists: Mission among the Indians in Costa Rica.
Franciscans: Mission among the Indians in Brazil.
Capuchins: Mission among the Indians in Chile.
Miss. Div. Word: Mission among the Indians in Paraguay and Negro Mission in the U. S. A.

Australia

Marists: Samoa, Solomon Islands.
Missionaries of the S. Heart: New Pomerania, Marshall Islands.
Missionaries Div. Word: German New Guinea.

Capuchins: Caroline—and Marian Islands.

In these districts there worked in 1910 more than 482 German Priests, 286 lay-brothers, 375 sisters, total more than 1143 persons. We say more, as from many societies we could not get the statistics of the last year. You must not forget, that in many other mission-countries there are working religious orders (Franciscans, Jesuits, etc.) who count among their missionaries many Germans. Besides we have not mentioned a great many stations of German congregations of nuns (Borromaeans, Dominicans, Sisters of the H. Cross, Franciscans, etc.) who are working especially in the Orient, in India and South Africa.

The seminaries of German missionary-congregations (excl. those of religious orders) had during the last year 2655 students including the 794 novices and scholastics).

Considering all this I may say if the German Catholics do not yet fill their place in the phalanx of the Missionary-army of the Church, they certainly are not far from doing so.

A TIMELY INTENTION.

THE *Conversion of China* was a timely intention for the League of the Sacred Heart and emphasized the relation, too often lost sight of, between this excellent organization and the world wide conquest of souls to the Heart of Jesus Christ. We quote from the General Intention this important paragraph:

"A special feature that ought to concern our American Catholics is, that according to the general conviction of bishops and missionaries, English-speaking priests are a necessity for China, if the upper classes are to be converted. At present they are practically in the hands of the Protestants, who would have them believe that only the French people are Catholics, and that none are found in America or England. Here are motives to induce our Associates to pray with great zeal that God may send laborers to the harvest in China, and bless their efforts for the conversion of the nations."

FROM OUR MISSIONERS.

FR. SYLVESTER ESPELAGE, one of our few American priests in China, writes that in his immediate vicinity, Hankow, all is well. But he adds that there is bound to be more trouble and states that news had just arrived about one priest who had been seriously wounded by soldiers in Laahokow, where the Bishop resides.

* *

THE brave little community of Canadian nuns now in China has received our two small gifts and the Superior writes:

Canton, 14 June, 1912.

We received by Rev. Father L. Robert, procurator-general of the Foreign Missions Society, the nice amount of \$73.85 that we owe to your so gracious charity.

I cannot find expressions to thank you but you may be sure that our children, by their fervent prayers, will have God to bestow upon you and your foundation, so dear to every true apostolic heart, his best blessing. That foundation will contribute to cast down the head of the infernal dragon, which for so long has reigned here as a king.

Very respectfully,

SISTER MARIE DE LOURDES,
Sup.

* *

IF you intend to visit Shanghai, China, in the near future you will find English-speaking nuns at No. 28 Montaban St. Sr. Mary of St. Ignatius writes:

"The delay which I have allowed to intervene before replying to your kind letter of June, 1910, seems almost unpardonable. One circumstance after another has interfered, but I trust to your Christian charity to forgive my seeming rudeness.

You asked first for an idea of our work here. It is somewhat varied. We have three convents in Shanghai, with, in all, about one hundred religious, of whom over thirty are Chinese. We were first established here nearly fifty years ago, for the formation of a congregation of Chinese Virgins, called Presentandines, who go two by two into the mission stations and aid the Fathers in their work, by visiting the sick, baptizing infants and instructing the women and children. Soon, however, the work of European education, though not ordinarily the occupation of our order, reclaimed the attention of the religious, and two convents, first St. Joseph's, then the Holy Family (which was chiefly destined for Portuguese pupils), were founded.

There are also three separate establishments at Siccawei (the first convent) devoted to education: The Morning Star School for Pagan girls, and two Christian boarding schools in addition to a day school for the children of the village. The work there, however, is entirely among the Chinese, the convent of Sen-mon-ien including in all its departments over 1,500 persons. There is much of interest to say of the work there, but I do not know if that is the information you wished for.

The school here is English in the plan of studies, as are the majority of the pupils. We have about two hundred and fifty day scholars and about fifty boarders. The convent is too small, and the teachers too few, but the numbers increase yearly."

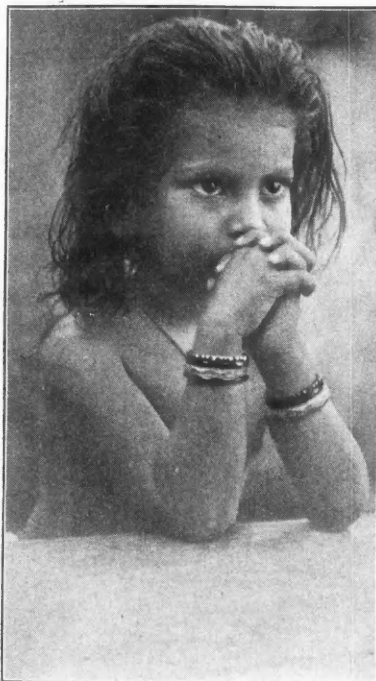
Send for a mite-box.

FEW among our mission correspondents can rank with Father Aelen of Madras Archdiocese, India, as a photographer.

His choice of subjects is always happy and his skill proportionately good. In this issue we reproduce three of his latest, which accompany his letter.

The statues mentioned by Fr. Aelen have arrived and are installed in our little combination chapel and reception room.

They are poor enough but supply us at least with one statue which we needed,—that of St. Anthony. Fr. Aelen's letter follows:



"GIVE US THIS DAY OUR DAILY BREAD.
GOD BLESS OUR BENEFACTORS!"

Photo by Fr. Aelen, Madras, India.

"As soon as I received your letter I asked the Sisters and children to pray in a special way for your grand undertaking. The Sisters have promised to offer two Holy Communions a month on two Fridays.

Of course all these little brats who go to Communion don't know at all what a missionary college in America is. I could not explain to them what such a thing is, but the Sisters promised to tell them to receive Holy Communion on those days for the same intention as they did. Every Friday the Rosary will be said for the same purpose.

I promise to remember your work regularly. I will pray that God may bless it, that your work may beat the work of the American Protestant missionaries. May the number of missionaries who come from your college surpass the number of those Protestants. Next to my door are the headquarters of the Baptist Mission of Boston. They are working in three districts of the seven from which our Archdiocese is made

YOUTHS or young men, who feel a strong desire to toil for the souls of heathen people, and who are willing to go afar with no hope of earthly recompense, and with no guarantee of a return to their native land, are encouraged to write, marking their letters personal.

up. (In other districts are Lutherans, etc.) But in these three districts they have some 60 European laborers, while we have in our seven districts only some 40 European priests. May your college fill up the balance in after years!

I enjoyed your description in THE FIELD AFAR of the beginning of your work. It looks as if you were starting a new mission. Any missionary in tropical India will understand what it is not to have water in the house. It seems you are in want of furniture. A missionary is always ready to help! and so I am sending you to-day by parcel post a little box containing two statues, one of the Blessed Virgin, and the other of St. Anthony. (Poor St. Anthony has broken his hand, but you will be able to repair it.) I hope the little box will arrive in good condition. There was here in the neighborhood an old chapel, where these two statues were kept, but I thought a better place for them would be your museum, where they may move any visitor to give some new ones to the missions. You understand that they are native made, and they show well how easily our natives are satisfied. They don't want much to excite their devotion. I hope the statues will be welcome as curiosities.

Enclosed are a few photos for THE FIELD AFAR. It seems you like good ones. I hope these will do:—'A Jungle Flower'—a nice little girl she is, and I think she makes a fine picture; the second one, 'Give us this day our daily bread'—is this not a good one?"

* *

IN FIELDS AFAR.

Your paper is, as far as I know, the best missionary paper going; to be candid, I read it from cover to cover and with delight, too. I sincerely hope that your little paper will be read by all Catholics for their own good and for the good of the cause.

Yours sincerely,

J. KERKHOFF, Nygena, Africa.

When a copy of it reaches me, I read it over and over and hand it round to friends who appreciate its contents, and get up with as much pleasure as myself. Truly, it is a wonderful achievement, and I hope the new enterprise, "the Catholic Foreign Mission Society of America," will be just as successful. When I was informed that the latter work was to be started, I exclaimed with heartfelt thanks "praise be God and may He bless abundantly the Directors and students."

The field in China is ripe and awaits many of them. They will find there scope for heroism and millions of souls to win over to Christ.

Yours sincerely in our Lord,

M. KENNELLY, S. J.,
Shanghai, China.

* *

Q If opposite to this paragraph there is a red hand, it means that your subscription has expired.

FUTURE APOSTLES.

THE earnest priest who wrote the letter below probably did not realize how much pleasure and edification it brought to the Hawthorne toilers, who now express their grateful appreciation.

ST. LOUIS COLLEGE, SAN ANTONIO, TEXAS.
My sodalists have requested me to write to you in their name.

The Sodality has subscribed to THE FIELD AFAR since the very beginning of the bright little paper. The boys like the reading matter very much. Personally, I find your tiny paper a more welcome visitor than any of the many others that come to the College. I cannot imagine how you are able to put so much that is interesting and edifying in so few pages. From the very first mention of a Foreign Mission Seminary for this country I tried to get the boys interested. I've spoken of it and of you so much that your name is very familiar among us, and your "Missionary School" as one boy put it, also. (We would all like to become familiar, too, with your face, and we hope soon to see your picture and Fr. Price's in THE FIELD AFAR*)

We are willing to help you as much as we can; but you know that college boys' purses, and especially college boarders', are never over-filled, and other works call for generosity. Kindly accept then, as coming from sympathetic co-workers of your grand project:

1. \$10.00, to be applied just as you find best, in the new Seminary.
2. 100,000 Hail Marys, offered by the members of both Sodalities, for the success of the new work and for its founders. These prayers were offered during the month of January.

3. 100 Holy Communions, offered up during the month of January for the same ends by the officers of the Senior Sodality.

We will try to help you in the future by more prayers and if possible by more money. Perhaps a Mission mite-box would be of assistance if you sent us one.

We are also willing to try our luck at the Apostles' Aid, if you will kindly send a book, etc.

Would you also kindly send me the following: One copy Thoughts from Modern Martyrs, cloth; 100 Field Afar Mission Prints; one copy A Modern Martyr.

Finally I beg you to accept my best wishes and prayers for the success of your work. I shall do for you what I can with the boys; will you kindly turn over to your fund the stipends of five Masses which I will acquit according to your intentions, during the first week of March?

Devotedly yours in Christ,

(Signed) JOSEPH C. EI, pr. S.M.

N. B.—I always read with great pleasure anything you may publish about the Missions of Japan, as Fathers N. Walter and Heinrich are my confrères. Enclosed \$12.00 as indicated above.

Inspired by Father Ei, some of the boys have been showing a keen interest in the foreign missions.

Two have written, one Ciro Torrea, a Mexican, whose letter Fr. Ei has kindly translated for our readers, the other Henry Fahon, born in the U. S. of Syrian parents.

*Fr. Price is too modest and the Editor too fearful, to grant this request for the present.

Together these two boys gathered from their schoolmates ten dollars for the new Seminary.

Without having any letter of yours to refer to, I take the pleasure of sending you these few poorly written lines. They are in the name of all the boys of the 3d Division, and at the same time in the name of the members of the Immaculate Conception Sodality. Fr. Ei told us of all the sacrifices you had to bring in propagating the Catholic Faith, which is so rarely lacking in those half-civilized countries. We know also the expenses and your lack of money, and we'll try to help all we can. It's little we can do, but we do it with the best will. We propose to make a collection once a month to see if we may help more. We all find great pleasure in receiving THE FIELD AFAR, which you send us every month and which Fr. Ei reads for us. Having no more to say, I conclude.

Yours respectfully, etc.,

CIRO TORREA, Age 14.

Our Sodality director told us about your seminary for raising priests for the missions in far away countries. He read us from your paper and let us read the rest ourselves. All the boys like it. We like to help you a whole lot; we pray so many Hail Marys already and had some collections. Father told us that Father Ig-

Odds and ends of silver will be most acceptable as gifts to the Seminary. Broken jewelry, mutilated coins, old watches, stick pins, cuff-buttons, etc., etc., IF CONTAINING GOLD OR SILVER, can be turned into practical use. Tell us what you have and we will give explicit directions.

Any young apostle who can secure twelve subscribers for The Field Afar should write to Fr. Ignatius for a list book and start this good work without delay.

In this way a boy or a girl can begin, even while young, to do real apostolic work.

PREMIUMS FOR SUBSCRIPTIONS.

Postage stamps are acceptable for all remittances.

We wish THE FIELD AFAR could come every month.

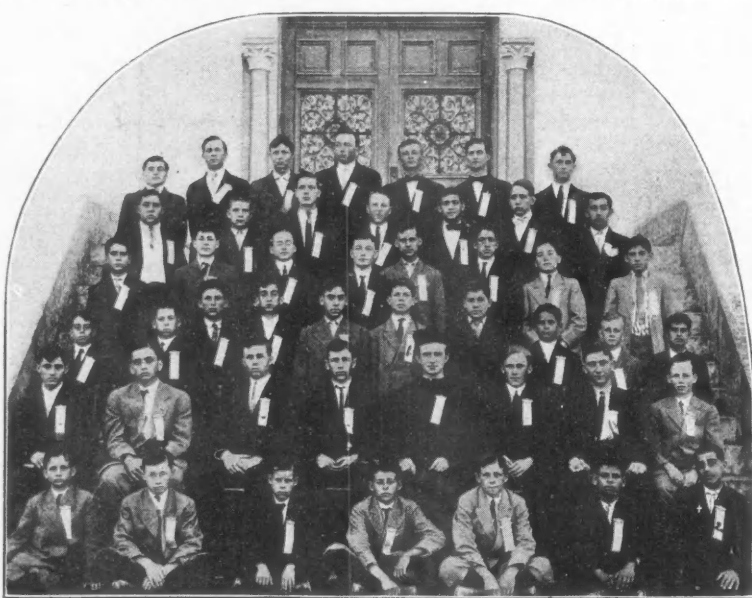
Will you send missionaries to Syria, too? That's where my papa is from. I hope that you will be pleased with this letter.

Your little Texas friend,

HENRY FAHON.

BEGGAR OF BEGGARS.

We certainly seem to be living up



GOOD FRIENDS OF OUR NEW SEMINARY.

A group of students at St. Louis College, San Antonio, Texas, with Fr. Ei, their Spiritual Director.

natus likes to get letter from boys, and so I thought I'd write to you, because I think you are Father Ignatius. But Father said you would like the letter a whole lot more if I would send some money with it.

So I thought I'd make a collection and I'm sending you all I collect from the American boys in our Sodality. It is not much, but we added a whole lot of prayers. The boys said I should thank you for the nice letter you wrote Father, and which he read for us. They all send their best regards and hope to see you some day here. Best regards to Father Price, too.

to this title, for here come subscription offerings from the Poor Clare Nuns of New Orleans; a gift from Fr. Paul Francis, S.A., who is himself struggling to build up a splendid work at Garrison, N. Y., and gatherings from some Little Sisters of the Poor.

Beggar of Beggars, and yet we are proud of the title. It sounds not unlike that of our Holy Father—Pope Pius X., *Servant of the servants of God.*

AROUSING THE SPIRIT.

OUR little list-books appeal to those among our readers who enjoy THE FIELD AFAR to that extent that they are anxious to promote its circulation. If you are of this class, let us know; write on a post-card, —Send me a List-book—and we will forward the same to your address, —unless you forget to give it.

* *

AFEW months ago a small circle of girls, "The Mission Guild," was organized in West Newton, Mass., to work and sew for the foreign missions. The Secretary sent a goodly sum and wrote:

"We ask you to accept the enclosed offering for a share in the 'All Souls Burse.'"

The members, though there are but a few, will offer weekly Rosaries and at least three Communions a month for the success of the Seminary."

* *

RHODE Island nuns are among our best friends. One wrote lately:

"With prayer I am in hopes of being able to spread a knowledge of Foreign Missions in the country places. There are so many multiplied interests even of a spiritual kind in the cities, that it is not so easy to attract their interest. I wish I could go from house to house with the little paper. I spoke to this lady about praying for the work and getting her child to pray. She was a member of the Children of Mary Sodality."

* *

A GOOD friend of 'the cause', a pastor in Massachusetts, finds it difficult to forget the idea of foreign missions, even if he so desired.

He has named his two worthy domestics, Mary Field Afar and Minnie Mite-box.

They lately compelled him to read *A Modern Martyr* and now he feels that his own life should be published.

* *

A READER who lives in one of the small towns of New York State has discovered two of our vital needs and writes:

"Enclosed please find \$5.00 for 500 square feet of territory for the new Seminary, in the name of those herein mentioned.

I promise to say at least one part of the Rosary each week, and to receive Holy Communion once a month for the success of the work and for the intentions of its Benefactors."

Both gifts were welcome, but we have not been able to make the offering go quite so far as we thought it would.

The land we seek will call for two cents a foot, so we have credited our benefactors with 250 square feet.

* *

Does the idea of contributing a burse impress you? Or towards a burse.

OUR Westfield circle seems not to have been affected by the summer heat. In its latest report we read:

"One of our members, Miss ———, begged \$8.00 from 'Funeral Flowers' money. She knew that \$40 had been collected for flowers. A friend of hers held the funds. I am sure that she has made many new friends among the Holy Souls by her zeal in urging her friends to use most of the money for Masses for the deceased. So only \$12 was spent for flowers, and \$20 was given to local priests, while Miss ——— landed \$8 for THE FIELD AFAR.

The Circle is to go picnicking next Tuesday afternoon. We wish you could see the Suffragette demonstration which is scheduled to take place in the backwoods."

"I watch the progress of your work with keenest interest. Please send me about twenty-five Apostles' Aid cards."



STYLES IN NEW GUINEA.

Fr. Clauser, M.S.C., sends this photo of a Catholic family in his ocean island parish, and asks for calico garments constructed on these approved patterns. A chance for some of our fashionable modistes.

A NEW Circle has been established in Worcester, Mass., with the strong encouragement of the Rev. Bernard Conaty, who has given it the name of St. Bartholomew. This circle will aim to educate one young man for the missions. It has thirty members each of whom makes a monthly return of mite-box gatherings.

* *

FIFTY DOLLARS will secure a share in the Blessed Th. Vénard burse; or a Life Associate Subscription; or a Memorial Associate Subscription.

We are incorporated as

THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA.

Will our legacy-making friends take note for present or future reference?

We do not look for a large benefaction but for a remembrance at least. However small it will be helpful in itself and in the encouragement of others to do likewise.

PHILADELPHIA—city of brotherly love—is rapidly extending this love to the heathen. We remark the growing interest resulting from the labors of Rev. Dr. Garrigan, who is enrolling, in various parishes, promoters for the Propagation of the Faith Society.

We notice it, too, in a generous list of subscribers to THE FIELD AFAR, secured some months ago by Father Price, with the kindly approbation of his Grace, Archbishop Prendergast, and the encouragement of several pastors.

Philadelphia, once a rare name in our card index, bobs up now almost daily in our mail and fills us with the hope that the seed we are enabled to sow will bear much fruit for the mission-cause, and for the diocese itself.

We know that this great and charitable diocese needs priests. We believe that, as a result of its quickened activities in favor of the heathen, the number of its vocations will increase.

* *

BUFFALO is looking at us. The excellent Catholic organ of that city, *The Union and Times*, has shown its kindness in several ways and one of its priests is sending us frequent evidences of his practical interest in our work.

From this priest we have already received a generous list of subscribers to THE FIELD AFAR and in his latest letter he writes:

If you can send me, before Sunday next, about 70 copies as samples of THE FIELD AFAR, I will speak about your work to the members of my sodality. I have a large meeting Sunday and I may help your cause a little; at least I will do what I can. I find it necessary to show your little paper, THE FIELD AFAR, then people join more easily, so if you send the sample copies I will speak on your good work.

I will continue to remember your intentions in my daily Mass, especially that you may get a permanent location.

FR. —, O.F.M.

* *

Send for a Seminary mite-box.

FRIENDS IN NEED.

THROUGH Monsignor Dunn of the New York Diocesan office for the Propagation of the Faith, we have received a gift of fifty dollars for the furnishing of a room in the new Seminary.

The offering is made in memory of Joseph Foley and is requested by his mother. The room will be named—Our Lady of Lourdes.

* *

A NEW York pastor writes from the banks of the Hudson:

I am sorry that I cannot help your great work along as I would wish.

If I were you, I would go to the different churches in New York and let the people know where you are, and what you are doing. They will respond to every good work—if they understand it. You may also in that way cultivate vocations for the foreign missions.

Any Sunday that you may be pleased to come, I shall be most happy to have you here. You may get only \$50 when you come, but some of those who hear you may remember the foreign missions in their wills, and at other times before they die.

Yours in Christ.

* *

AMONG several gifts which have come to us from priests in the Archdiocese of New York were two generous donations from two of our incorporators, one from the Rt. Rev. Chancellor of the diocese, the other from Msgr. Dunn, whose sympathetic interest has already been evidenced in many ways.

These letters were not intended for publication, but we take the liberty to reproduce them, convinced that they will do good for the cause:

I only wish that my means would allow me to do better; but no one prays more earnestly for the success of the enterprise and every blessing on yourself than

Yours faithfully in Xto.,

PATRICK J. HAYES.

I sincerely regret that I cannot send you a more substantial offering, but please God, as He blesses me I shall renew my interest.

So many have said that this work should have been started before, that I feel I am only adding my thin voice to the chorus that seems to be growing stronger every day. God is blessing your effort, and personally I do not see anything but success for the Catholic Foreign Mission Society of America.

You have my hearty sympathy, and whatever support I can give to help you and those associated with you will be given with the knowledge that I am simply and directly propagating the work that will surely bring a blessing on our own church activities here in the United States. You have good authority for the statement, that the more we send abroad to God's helpless creatures, the more we will have at home. You will see what you see—later.

J. J. DUNN.

Please find enclosed my subscription of

one dollar to THE FIELD AFAR. My private finances are in a poor shape, and I regret not to be able to mail you a big check.

I will try to make up for it in praying hard for the so noble cause you have taken up. Respectfully yours in our Lord,

A SEMINARY PROFESSOR.

The Royal Palace Hotel,

Kensington, London, W., June 19th.

I am celebrating the fiftieth anniversary of my First Holy Communion, and feel that the best present I can make to Our Dear Lord as a thanksgiving, would be an offering towards the Missions. I therefore enclose a check for the Mission House you are starting.

As this is a special gift, kindly mention only, a gift of thanksgiving (*without* the name) if necessary, as a suggestion to help towards others doing the same.

Asking a kind remembrance in your Mass,

I remain, Yours in Christ,

AMERICAINE.

* *

FOR PRAYERS.

Thomas Donovan	Mrs. Julia F. Mahoney
Mrs. Mouldeong	Martha A. Lally
Deborah Quigley	Patrick Healy
Mrs. John B. Dolan	Hannah Toomey
Neal P. McDermott	Patrick McDermott
Mary K. McDermott	Mrs. D. O'Leary
Mary McDermott	Mary Ryan
Rev. J. F. McElhinney	Mary McDonald
Daniel McElhinney	John J. Murphy
Margaret McElhinney	Mrs. John Colligan
Frederick H. Bushor	

* *

For the Mission Cause.

For the Seminary—General Fund

From the Visitation Nuns, Washington	\$10.00
From a Phila., Pa., Priest	5.00
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From a Rev. Friend, Mass.	50.00
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From C. T. M., S. Framingham	4.00
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Our List Book has twelve detachable coupons for registering the names of subscribers, and will be mailed free on application to any of our readers or their friends.

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K. D. 1.00

Towards the All Souls Burse

Mission Guild, W. Newton, Mass \$5.00
Miss Ellen O'Brien, Ellis, Mass 1.50

* *

A LETTER from Sister Catharine Buschman, now in Chenting-fu, China, always receives a more than usual welcome, because this good white-flapped Sister of Charity is an American,—from Baltimore, we understand.

In her latest letter Sister Catharine, after assuring us that some powerful prayers are rising daily for our Seminary, from Chenting-fu, and after thanking us for 'home news in English' says:

"Speaking of English, I found the Uganda boy's English, as it appeared in THE FIELD AFAR, very amusing and the thought occurred to me that perhaps you would like to get a few samples of "pigeon English."

SOME "PIGEON ENGLISH."

A lady in Shanghai went to a native butcher, and asked for a leg of mutton, without bone, or fat, or gristle. She should have said 'not too much bone nor fat nor gristle.' The Chinaman looked at her attentively for a moment and then said solemnly, "*My thinksee missee more better cathee one pieceee egg.*" He thought if she bought an egg she would be sure to have neither bone, nor fat, nor gristle.

An English gentleman in the Consular service in the interior of China had invited some friends to dinner. He said to his "boy" in select "pigeon," "*Boy, my have talkee some pieceee friend come this side to dinner, you talkee cook my wanchee some pieceee custard for dessert, you wantchee look see every pieceee egg belong propre fresh, you sawey?*" The "boy" answered "*my sawey,*" (I understand). The dinner was served in due time and the custard was eaten when the boy's conscience smote him, and approaching his master he said in an undertone that was heard by all present, "*Master, my thinksee have gottee some pieceee egg in that custard no belong propre fresh.*" One can imagine the feelings of the company.

ASSOCIATE-SUBSCRIBERS.

An Associate-Subscriber remits one dollar yearly, i. e., fifty cents in addition to his regular subscription. In return, the Associate-Subscriber will receive a special certificate enumerating the spiritual privileges granted for his benefaction and including a share in many Masses, in Friday devotions, and in all the works of the Catholic Foreign Mission Society of America.

An Associate Subscription may be also secured in favor of the departed. In this case the subscription will be forwarded to a missionary or to some needy person or institution, and the spiritual advantages will be applied to the soul designated.

REMEMBER THE CAUSE—

in your Will.

Our legal title is the

CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA, INC.

THE Nazareth Press at Hongkong, is doing remarkable work. Since our last issue we have received three of its excellent productions, as follows:

1. The first two volumes entitled "*Sincere Inquiry*" is based on Dallet's Controversial Catechism, and is the work of Rev. J. M. Tour. It is intended for Catholic and non-Catholic readers, and presents the dogmas and practices of Catholic Faith in such a way as to make Catholics understand them better, and to give those outside the fold a fair and accurate knowledge on both sides of controverted questions.

2. *Le Credo Prêché aux Néophytes* is a series of methodical and familiar instructions adapted to catechumens and pagans. The author is C. Daems, O.S.I.C.M., a missionary of south Kan-su. It is an extremely interesting, comprehensive and instructive work.

3. *Méthod de l'Apostolat Moderne en Chine*, by Louis Kervin, a missionary of Chih-li, N. E., and a member of the Congregation of the Immaculate Heart of Mary (Scheut). This book, written especially for missionaries, young and old, is a powerful presentation of conditions in the mission world of China to-day. The first section deals with the obstacles met by the missionary, e. g., cultured Chinese, the mandarins, the people themselves. Section two views the missionary as teacher, preacher and administrator. The Epilog tells the missionary what personal trials he may expect and the qualities demanded of him.

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OUR Duty to the Heathen is the title of an interesting and attractive report, brought out recently by Father Ross, the Director of the British Branch of the Society for the Propagation of the Faith.

* *

A VALUABLE map of China has been published by *Les Missions Catholiques*, the excellent weekly mission magazine of France.

The present map includes the Eastern portion of this vast country and will be supplemented later by the remaining territory.

* *

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